¶ A path way ito the holy scrip= ture.

INRI

I Do marueyle greatly/derely beloued in Christe/ that euer any man shulde repugne or speke a gaynste the scripture to be hadde in euery languag/ and that of euery man. For I thought that no man had ben so blinde to axe why lyght shuld be shewed to them that walke in darknes / where they can nat but stomble / & where to stomble is the daũger of eternall dampnation: either so dispytfull that he wolde enuy any man (I speke nat his brother) so necessary a thing: or so bedlem made to affeerm that good is the naturall cause of yuell / & darkenes to procede out of light/ & that lyeng shulde be grounded in trouth & veritye/ and nat rather clene contrary that light distroyeth darkenes/and veritye reproueth all maner lyeng.

Neuertheleſſe/ syeng that it hath pleased god to sende vnto our En-

glisshe men/ euen to as many as vn faynedly desyre it / the scrypture in their mother tonge / consyderynge that there be in euery place false techers & blynde leders / that ye shuld be disceyued of no man. I supposed it very necessary to p̃pare this path way into the scrypture for you/ that ye might walke surely & euer know the trew from the false. And aboue all to put you in remẽbrance of certayne pointes/ whiche are: That ye wel vnderstãde what these wordes meane. The olde testament/ the new testament/ The lawe/ The gospell Moyses/ Christe/ Nature / grace/ workynge & beleuynge. Dedes and faythe. Lest we ascrybe / to the one that whiche belongeth to the other/ and make of Christ/ Moyses/ of the gospell/ the lawe/ dispyce grace and robbe fayth: and fall from meke lernynge into ydle dispycyons / brau-

lynge

lynge and scoldinge about wordes.
The olde testamēt is a boke/ where in is written the lawe of god / & the dedes of them which fulfyll them/ & of them also which fulfyll them nat.
¶ The newe testamente is a boke/ wherin are conteyned the promyses of god/ & the dedes of them whiche beleue them/ or beleue them nat.
Euangelion (that we call ỹ gospel) is a greke worde/ & sygnifieth good mery/ glad/ & ioyful tydinges/ that maketh a mannes herte glad/ & maketh him synge/ daūce/ and lepe for ioye. As whā Dauid had killed Golyath the giant/ came glad tidinges vnto the iewes/ that their fearfull & cruell enemy was slayne/ & they delyuered out of all danger: for gladnes wherof they sōge/ daūced & were ioyfull. In lyke maner is the Euāgelion of god (which we cal gospel/ & the newe testamēt) ioyfull tydings

and

and as some saye: A good herynge publysshed by the apostels throughoute all the worlde / of Christe the eight Dauyd/howe that he hathe fought with synne/ with deth / and the deuyll/ and ouercome theym.
Wherby all men that were in bondage to synne wounded with deth/ ouercome of the deuyll / are without their owne merytes or deseruynges/loosed/ iustifyed/restored to lyfe/and saued/brought to lybertie and reconsyled vnto the fauoure of god and set at one with him againe which tidynges as many as beleue laude/ prayse/ and thanke god / are glad/ synge and daunce for ioye.
¶ Thys Euangelion or gospell (that is to saye/ such ioyfull tidynges) is called the newe testament. Bycause that as a mā whan he shal dye / appoynteth his goodes to be delte and distributed after his deth amonge

amonge them whiche he nameth to be his heyres. Euen so Christe before his deth commaunded and appoynted that suche Euangelyon / gospell / or tidynges shulde be declared throughoute all the worlde / and therwith to gyue vnto all that repente and beleue all his goodes; that is to saye / his lyfe wherewith he swalowed and deuoured vp death: his rightwysnesse / where with he banysshed synne: his saluacyon / where with he ouercame eternall dampnacyon. Nowe can the wretched man (that knoweth hym selfe to be wrapped in synne / and in daunger to dethe and hell) here no more toyous a thynge / than suche glad and comfortable tydynges of Christ. So that he can nat but be glad & laugh from the lowe bottom of his hert / if he beleue that the tydynges are trewe.

¶ To strength such fayth with all/ god promysed this his Euãgelion in the olde testament by the prophetes (as Paule sayth in the fyrst chapyter vnto ỹ Romayns) How that he was chosen out to preche goddes Euangelion / whiche he before had promysed by the prophets in the holy scryptures that treate of his sõne which was borne of the sede of Dauyd. In the thirde chapiter of Genesis/ god saythe to the serpent: I wyll put hatered betwene the & the woman / betwene thy sede and her sede / that selfe sede shall treade thy heed vnder fote. Christe is the womans sede/ he it is that hath troden vnder fote the deuyls heed / that is to saye/ synne / dethe / hell / and all his power. For without this sede can no mã auoyde synne/ deth/hell/ and euerlastynge dampnacyon.

¶ Agayn Gen. xxii. god promysed Abra/

Abraham sayeng: In thy sede shall all ỹ generacions of the erth be blessed. Christ is that sede of Abraham saith saynt Paull in the third to the Galathyans. He hath blessed al the worlde throughe the Gospell. For where Christe is not/ there remayneth the curse that fell on Adam as sone as he had synned/ so that they are in bondage vnder the domynacyon of synne/deth/ & hell. Against this curse blesseth nowe the gospell all the worlde/in as mꝯch as it tryeth openly/ vnto all that knowlege their synnes and repent/ sayeng: Who so euer beleueth on the sede of Abraham shalbe blessed/ that is/ he shall be delyuered from synne/ deth and hell/ and shall haue forthe continue rightwyse/ & saued for euer/ as Christe him selfe sayth (in the xi. of Johan) He that beleueth on me shall neuer more dye.

¶ The lawe (saith Jo. in the firste cha). was gyuen by Moyses: but grace & vertu by Jesus christ. The lawe (whose mynister is Moyses) was gyuen to bryng vs vnto the knowlege of oure selues / that we might therby fele & perceyue what we ar of nature. The lawe condemneth vs & all our dedes / & is called of Paule (in the third cha. of the. ii. pystle vnto the corinthians) the mynistracyon of dethe. For it kylleth our consciences and driueth vs to disperacyon / in as moche as it requyreth / of vs that which is vnpossyble for our nature to do. It requyreth of vs the dedes of an hole man. It requireth pfet loue frō the lowe bothome & grounde of the herte / as well in all thinges which we suffre as in tho thiges which we do. But saith Jhon in the same place / grace and veritie is gyuen vs by Christ /

so

so that whan the lawe hath passed vpon vs/ & condempned vs to deth (which is his nature to do) than haue we in Christ grace/ that is to say fauour/ promyses of lyfe/ of mercy/ of pardon / freely by the merytes of Christ/ & in Christ haue we verytie and treuth/ in that god for his sake fulfylleth all his promyses to them that beleue. Therfore is the gospel the ministracyon of lyfe. Paul calleth it in the fore rehersed place of the seconde chapiter to the Cor. the mynistration of the spirit & of right wysnes. In the gospell whan we beleue the promyses / we receyue the spirit of lyfe / and are iustifyed in the blode of Christ from al thinges wherof the lawe condempneth vs. And we receyue loue vnto the lawe and power to fulfyl it/ & grow ther in dayly. Of Christe it is written in the fore rehersed first chapiter of

Iohn

Jhon: this is he of whose abundãce or fulnes/ all we haue receyued gra ce for grace/ or fauour for fauoure. That is to saye/ for the fauour that god hath to his sonne Christ/ he gy ueth vnto vs his fauor & good wyl & all gyftes of his grace/ as a father to his sonnes. As affermeth Paule sayeng: which loued vs in his belo= ued before the creacyon of ŷ world. So that Christ brigeth the loue of god vnto vs/ & nat our owne holy workes. Christ is made lorde ouer all/ & is called in scripture/ goddes mercy stole. whosoeuer therfore fly= eth to christ/ can nether here nor re= ceyue of god any other thynge saue ¶ In the olde testamẽt ar (mercy. many promyses/ which ar nothyng els but this euangelion or gospell/ to saue those that beleued thẽ/ from the vengeaunce of the law. And in the newe testament is ofte made mẽ

tion

cion of the lawe / to cõdempne thẽ/
whiche beleue nat the promyses.
Moreouer the lawe & gospell may
neuer be seperat: for the gospell and
promyses serue but for troubled cõ-
sciences whiche are brought to des-
peration and fele the paynes of hell
and deth vnder the law / and are in
captiuite & bondage vnder the law.
In all my dedes I muste haue the
lawe before me to cõdempne myne
vnpfytnes. For all that I do (be I
neuer so perfyte) is yet damnable
synne / whan it is compared to the
lawe/ whiche requireth the groũde
and bottome of myne herte. I must
therfore haue alwayes the lawe in
my sight / that I may be meke i the
spirit/ & gyue god all the laude and
prayse/ascrybige to hi all rightwys
nes / & to my selfe all vnrightwyse-
nes & synne. I muste also haue the
promyses before myne eyes / that I
dispeyre

dispeire nat/in which prompte I se the mercy/fauour/and good wyl of god vpō me in the blode of his sōne christ/which hath made satisfaction for myne vnperfytenes/ & fulfylled for me/ that which I coulde nat do.

¶ Here maye ye perceyue that two maner of people ar sore disceyued. Fyrst they which iustifye them selfe with outwarde dedes/ in that they abstayne outwardly from that whi che the lawe forbiddeth/and do out wardly that whiche the lawe com= maundeth. They compare themsel ues to open sinners/ and in respecte of them iustify thē selues condemp= nyng the open synners. They set a vayle on Moyses face & se nat how the lawe requyreth loue frō the bot= thome of the hert/ & that loue onely is the fulfyllynge of ỹ lawe. If they dyd they wolde nat condemne their neybours. Loue hydeth the multitu

de

de of sines saith saynt Peter in his fyrst pystle. For whom I loue from the depe bothome and grounde of myne hert/ him condempne I nat/ nether reken his synnes / but suffre his wekenes & infirmyte/ as a moder the wekenes of her sonne/ vntyll he growe vp into a perfyte man.

¶ Those also are decepued which without all feare of god gyue them selues vnto all manner vyces with full consent/ & full delectacyon/ hauynge no respecte to the law of god (vnder whose vengeaunce they are locked vp in captiuytie) but saye: God is mercyfull & Christ dyed for vs/ supposyng that suche dremyng and ymaginacyon is that faith whiche is so greatly commended in holy scrypture. Naye that is nat faith but rather a folysshe blynde opinyon springynge of theire owne corrupte nature/ and is nat giuen them

of

of the spirit of god but rather of the spirit of the deuyl/ whose faith now a dayes/ the popysshe compare and make equall vnto the best trust/ confidence and beleue that a repenting soule can haue in the blode of oure sauyoure Jesus/ vnto theire owne confusyon/ shame/ & vtteryng what they ar within. But trewe faith is (as saith the apostle Paul) the gifte of god & is giuen to sinners after the lawe hath passed vpon them/ & hath brought their consciences vnto the brim of dispacyō/ & sorowes of hell.
¶ They that haue this right faith consente to the lawe that it is right wyse & good/ and iustifye god why/ the made the lawe/ and haue delectacyon in the lawe (notwithstandig that they can not fulfyll it as they wolde for their weaknes) & they abhorre what so euer the lawe forbydeth/ though they can not alwayes auoyde

auoyde it. And their great sorowe is / bycause they can nat fulfyll the wyll of god in the lawe / & the spirit that is in thē / cryeth to god night & day for strength & helpe with teres (as saith Paul) ẏ can nat be expressed wᵗ tonge / of which thing; the belefe of our popish or of their father / whom they so magnify for his strōge faith hath none experience at all.

¶ The first that is to say / he whiche iustifyeth himselfe with his outward ded; / consenteth nat to ẏ law inward / nether hath delectatiō therin: ye / he wolde rather that no such lawe wer. So iustifieth he nat god but hateth hī as a tyrant / nether careth he for the promyses / but wyll with his own strēgth be sauyour of himselfe / nowise glorifyeth he god though he seme outwarde to do.

¶ The secōd / that is to say / the sensuall person / as a voluptuous swy-

ne/ neyther feareth god in his lawe/ neither is thankfull to him for his promyses & mercy/ which is set forth in Christ to all them that beleue.
¶ The first christen man cõsenteth to the lawe that it is rightwyse/ & iustifyeth god in the lawe/ for he affermeth that god is rightwyse and iust/ which is author of the lawe/ he beleueth the promyses of god/ & iustifyeth god nygynge him true and beleuing that he wyl fulfyll his promyses. With the lawe he condempneth himselfe & all his dedes/ & gyueth all the prayse to god. He beleueth the promyses/ and ascrybeth all trouth to god. Thus euerywhere iustifieth he god/ & praiseth god.
¶ By nature through the fall of Adam are we the chyldren of wrath/ heyres of the vengeaũce of god by byrthe/ & from our cõception. And we haue our felowshyp w^t the dãp-
ned

ned deuels vnder the power of derk
nes & rule of Sathan/ whyle we ar
yet in our moders wõbes/& though
we shewe nat forth the frutes of sine
as sone as we be borne / yet are we
full of the naturall poyson wherof
all synfull dedes spring / & can nat
but sine outwardes (be we neuer so
yonge) as sone as we be able to wor
ke if occasyõ be gyuen / for our natu
re is to do sine/ as is the nature of a
serpent to stynge. And as a serpent
yet yonge / or yet vnbrought forthe
is full of poyson / and can nat after-
warde (whan the tyme is come and
occasion gyuen) but bringe forthe
the frutes therof. And as an edder/
a tode/ or a snake / is hated of man
(nat for the euyll that it hath done
but for the poyson that is in it / and
hurte whiche it can nat but do) so
are we hated of god for that natu-
rall poison which is conceiued and

borne with vs/ before we do any out ward euyll. And as the euyl which a venomous worme dothe / maketh it nat a serpent: but bycause it is a venomouse worme / dothe it euyll and poysoneth/ and as the frute maketh nat the tree euyll: but bycause it is an euyll tree/therfore bringeth it forth euyll frute/ whan the season of frute is. Euen so do nat our euyl dedes make vs firste euyll through ignorance & blyndnes thorow euyll worckynge hardeneth vs in euyll & maketh vs worse and worse: but bycause that of nature we ar euyl/ther fore we both thinke & do euyll / and ar vnder vengeance/vnder the law conuycte to eternall dampnation by the lawe/ and ar contrary to the wil of god in all our wyll/ & in all thinges consent to the wyl of the fende.

¶ By grace / that is to saye by fauour/ we ar plucked out of Adā the

groūde

grounde of all cupll/ and grafted in Chriſt the rote of all goodnes. In Chriſt god loued vs his elect & choſen/ before the worlde began/ and reſerued vs vnto the knowlege of his ſonne & of his holy goſpell/ and whan the goſpell is preched to vs/ openeth our hertes/ and gyueth vs grace to beleue/ and putteth the ſpirite of Chriſt in vs/ and we knowe him as our father moſte mercyfull/ and conſent to the lawe/ and loue it inwardly in our hert/ and deſyre to fulfyll it/ and ſorowe by cauſe we cānat/ which wyll (ſinne we of frayle neuer ſo moch) is ſuffycient tyll more ſtrength be gyuen vs/ the blode of Chriſt hath made ſatisfactyō for the reſt/ the blode of Chriſt hath opteyned all thinges for vs of god.
Chriſt is our ſatisfactyon/ redemer delyuered/ ſauyour frō vengeance and wrath. Obſerue and marke in

Paules

Paules/Peters/& Jhons pistles/& in ỹ golpell what christ is vnto vs.
¶ By faith ar we saued only i bele uynge the promises. & though faith be neuer without loue & good wor kes / yet is our sauinge imputed ne ther to loue nor vnto good workes but vnto faith only. For loue & wor kes ar vnder the lawe which requy reth perfection/& the groũde & foun tayne of the hert/ & damneth all im perfytnes. Now is faith vnder the pmyses which damne nat: but giue ydon/ grace/ mercy fauour/& what soeuer is cõteyned in the promises.
¶ Rightwisnes is dyuers/for blid reason imagyneth many maners of rightwisnesses. There is the right wisnes of workis (as I sayd before) whan the hert is away & is nat felte how the lawe is spũall & can nat be fulfylled/ but from the bothom of ỹ herte. As the iust ministracyon of

all

all maner of lawes / & the obseruing of them / for a worldly purpose & for our owne profyte & nat of loue vnto our neyboure without / all other respecte & moral vertues / wherin philosophers put their felicite & blessednes / which all ar nothynge in ỹ sight of god in respecte of the lyfe to come. There is in lyke maner the iustifyeng of ceremonies which sõe imagyn their own selues / some cõterfeyte other / sayeng in their blinde reason: such holy persons dyd thus and thus / and they were holy men / therfore if I do so lykewyse / I shal please god / but they haue none answere of god / that / ỹ pleaseth. The iewes seke rightwisnes in their ceremonies which god gaue vnto thẽ nat for to iustifye / but to discrybe & paynt christ vnto thẽ / of which iues testifyeth Paule sayeng / howe that they haue affecty on to god: but nat

after

after knowlege / for they go aboute to stablysshe their owne iustyce / & ar nat obedyent to the iustyce or right wisnes that cometh of god / whiche is the forgyuenes of sinne in christes blode vnto all that repent & beleue. The cause is verily / that excepte a man cast away his owne imagynacyons & reason / he can nat perceyue god / & vnderstande the vertue and power of the blode of Christ. Ther is a full right wisnes / whā the lawe is fulfylled from the grounde of the hert. This had nat Peter nor paul in this lyfe perfytly : vnto the vtter most / that they coulde nat be perfyter but syghed after it. They were so forforth blessed in christ / that thei hungred & thirsted after it. Paule had this thirst / he consēted to ỹ lawe of god / that it ought so to be / but he founde an other luste in his mēbres contrary to the luste & desyre of hys

mynde

mynde that letted him/ and therfore cryed out sayeng: Oh wretched mā that I am: who shal delyuer me frō this body of deth / thākes be to god thorowe Iesus Christ. The right-wysnes that before god is of valus is to beleue the promises of god/ after the lawe hath confounded the con scyence. As whan the tēporall lawe ofte tymes condempneth the thefe or murderers & bringeth him to exe cutyon / so that he seeth no thynge before him but present deth / & than cometh good tydynges / a charter from the kinge and delyuereth him. Lykewise whan goddes lawe hath brought the synner in a knowlege of him selfe/ & hath confounded his conscyence / & opened vnto him the wrath and vengeance of god / than cometh good tidynges / the Euan-gelyon sheweth vnto him the pro-myses of god in Christ/ & howe that

Christ

Christ hathe purchased pardon for hi/ hath satisfyed the lawe for hi / & pesed the wrath of god. And ỳ pore sinner beleueth/laudeth & thanketh god/ thorowe Christ / and breketh out into excedynge inwarde ioye & gladnes / for that he hathe escaped so gret wrath/so heuy vengeaunce / so ferfull and so euerlastyng a deth. And he hence forth is an hungred and a thirst after more rightwisnes that he might fulfyll the lawe / and mourneth continually cõmendyng hys wekenes vnto god in the blode of our sauyoure Christ Jesus.

¶ Here shall ye se compẽdiously & playnly set out the ordre & practyse of ouery thinge a fore rehersed.

¶ The faule of Adã hath made vs heyres of the vengeance & wrath of god & heyres of eternall dãpnacion And hath brought vs ito captiuyte & bõdage vnder the deuyll. And the

deuyll

deuyll is our lorde & our ruler/ our heed/ our gouernour/ our prince/ ye and our god. and our wil is locked and knyt faster vnto the wyl of the deuyll / thã coude an hũdreth thousande cheynes bynde a man vnto a post. Unto the deuyls wyll consent we with all our hertes/ with al our myndes/ with all our might/ power strength/ wyl & lust: so that the law & wyll of the deuyl is writtẽ as wel in our hertes as in our membres/ & we ronne hedlonge after the deuyll with full seale/ & the hole swynge of all the power we haue/ as a stõe cast vp into the eyre cometh downe naturally of his owne selfe wt all the violence and swynge of his owne weyght. With what poyson dedly/ and venomous hate / hateth a man his enemye: With howe great malyce of mynde in wardlye do we slee and murther: With what vyolence

vyolence & rage/ye/ and with how feruent lust commyt we aduoutrie/ fornicatyon / & such lyke vnclennes with what pleasure & dylectatyon inwardly serueth a glottō his bely: With what dilygence decepue we: Howe busely seke we the thinges of this worlde: What so euer we do/ thinke / or imagion/ is abhomynable in the syght of god. For we can referre nothing vnto the honour of god: nether is his lawe or wyl written in our membres or in our hertz nether is there any more power in vs to folowe the wyl of god/ thā in a stone to ascende vpwarde of his owne selfe. And belyde that we are as it were a slepe in so deps blidnes that we can nether se nor fele i what miseri/thraldom/& wretchednes we ar in/ tyll Moses come & wake vs/ and publysshe the lawe. Whan we here the lawe truly preached/howe

that

that we ought to loue & honor god with all our strength & might from the lowe bothom of the hert/ bicause he hath created vs / & both heuen and erth for oure sakes / & made vs lorde therof: and oure neighbours (ye our enemyes) as our selues inwardly from the groũde of the hert bycause god hath made them after the lykenes of his owne image/and they ar his sonnes as well as we/ & Christ hath bought them with his blode/ & made them heyres of euerlastynge lyfe as well as we: & how we ought to do what so euer god byddeth/& absteyn frõ what so euer god forbyddeth with all loue & mekenes/ with a feruent & a burnynge lust from the center of the hert: than begineth the conscyence to rage against the lawe/& against god. No see/be it neuer so great a tempest is so vnquyet for it is nat possyble for

a naturall man to consent to ꝯ law
that it shulde be good / or that god
shulde be rightwise / which maketh
the lawe in asmoch as it is cõtrary
vnto his nature & dampneth him &
all that he can do / & nether sheweth
hi where to fetch helpe nor precheth
any mercy / but only setteth man at
varyance with god / as wytnesseth
Paul. Ro. iiii. and prouoketh him
and stereth him to rayle on god / &
to blaspheme him as a cruel tyrant.
For it is nat possyble for a man tyll
he be borne agayne / to thinke that
god is rightwyse to make hi of so
poyson a nature / either for his own
pleasure or for the synne of a nother
man / and to gyue him a law that is
impossyble for him to do or to con-
sent to / his wytte / reason / and wyll
beynge so faste glued / ye / nayled &
cheyned vnto the wyll of the deuyl.
Nether can any creatures louse the
bondes

bōdes/ saue the blode of christ only.
¶ This is captiuyte and bondage
whēce christ delyuerd vs/redemed/
and losed vs. His blode/ his dethe/
his pacyence in sufferige rebukes &
wronges/ his prayers & fastynges
his mekenes & fulfyllyng of the vt-
most poynte of the lawe/ peased the
wrath of god/brought ỹ fauoure of
god to vs again/opteined that god
shulde loue vs first/ & be our father
and that a mercyful father/that wil
consydre our infirmites & wekenes
and wyll gyue vs his spirit againe
(whiche was taken awaye in the
fall of Adam) to rule/gouerne/and
strengthy vs/ & to breke the bondes
of Satan/wherin we were so streit
bounde. Whan Christ is thus wyse
preched/and the promyses rehersed
which ar conteyned in the prophe-
tes/ in the Psal. & in diuers places
of the fyue bokes of Moses: which
prechynge

preachynge is called the gospell or glad tidynges: than the hertes of them which ar electe and chose / begyn to ware softe & to melte at the bountuous mercy of god/and kyndnes shewed of Christ. For whā the Euangelion is preched / the spirite of god entreth into thē/ which god hath ordeyned and appoynted vnto eternall lyfe / and appoynted their inwarde eyes / & worketh such belefe in them. Whan the wofull consciences fele & cast howe swete a thige the bytter deth of Christ is/ & howe mercyfull & louyng god is through Christes purchasynge & merytes / they begyn to loue agayn/ & to consent to the lawe of god / howe that it is good & oughte so to be / and that god is rightwyse whiche made it/ and desyre to fulfyll the lawe euen as a sycke man desyreth to be hole / and ar an hongred and thirst after

more

more rightwysnesse/ & aft more strēg-
th/ to fulfyl the lawe more perfytly.
And i all ỹ they do or emytte & leue
vndon/ they seke goddes honour/ &
his wyl wt mekenes/ euer condēnig
ỹ vnpfytnes of their ded; by ỹ law.
¶ Nowe Christe standeth vs in
double steede / and vs serueth two
maner wyse. Firste he is oure rede-
mer/ delyuerer/ reconcyler/ media-
tor/ intercessor/ aduocat or turney/
solyciter / oure hope / confortе/ shel
de/ protection / defender / strength
helth/ satisfaccyon/ & saluation. His
blode/ his deth/ all ỹ he euer dyd/ is
ours. And Christ him selfe/ withall
that he is or can do / is ours. His
blode shedynge and all that he dyd
doth me as good seruice as though
I my selfe had done it. And god (as
gret as he is) is myne with all that
he hath as an husbāde is his wiues
thorow Christe & his purchasynge.

¶ Secon-

¶ Secōdarily after that we be o-
uercome with loue ⁊ kyndnes / and
now seke to do the wyl of god (whi
che is a christen mans nature) Thā
haue we christ an example to coūter
feyt / as saith Christ hi selfe in Jo.
J haue gyuen you an example. And
in another Euāgelist / he saith: He
that wyl be gret among you shalbe
your seruante ⁊ minister / as the sō
of man came to minister ⁊ nat to be
ministred vnto. And paul saith: cō-
terfet Christ. And peter saith christ
dyed for you / ⁊ lefte you an ensāple
to folowe his steppes. What soeuer
therfore faith hath receyued of god
thorow christes blode ⁊ deseruyng /
that sam must loue shede out euery
whyt / ⁊ bestowe it on our neybours
vnto their profyt / ye / ⁊ that though
thei be our enemys. By faith we re
ceaue of god ⁊ by loue we shede out
again. And that must we do freely af
ter

ter the ensāple of Christ wtout any other respecte / saue oure neybours welth only / & nether loke for rewarde in erth / nor yet in heuē for the deseruinge & merytes of oure dedes as freres preche / though we know that good dedes are rewarded / both in this lyfe & in the lyfe to come: but of pure loue must we bestow our selues al ỹ we haue / & al that we ar able to do / euen on our enemyes to bringe thē to god / cōsyderinge nothing but their welth as christ did ours. christ dyd nat his dedes to obteyne heuen therby (that had bē a madnes) heuē was his alredy / he was heyre there of / it was his by enherytance / but dyd thē freely for our sakes / consyderinge nothinge but our welth / & to bringe the fauoure of god to vs agayne & vs to god. As no naturall sōne that is his fathers heyre / doth his fathers wyll by cause he wolde

be heyre/that he is alredy by byrth: his father gaue hi that yere he was borne / and is lother that he shulde go without it/than he him selfhath wytte to be: but of pure loue dothe he that he dothe. And axe him why he doth any thinge that he doth / he answereth: My father bad/it is my fathers wyll/ it pleaseth my father. Bonde seruauntes worke for hyre. Childzen for loue. For their father with all he hath/is theirs alredy.

So doth a cristen mã frely all that he doth / consydereth nothynge but the wyll of god & his neyghbours welth only/ if I lyue chast/ I do it nat to opteyne heuyn therby / For than shulde I do wrõge to the blod of christ/ Christes blode hath opteyned me that/ Christes merites hath made me heyre therof. He is bothe dore & way thitherwardes. Nether that I loke for an hier roume in he-

uen

uen/than they shal haue whych lyue in wedlocke/ either than a hore of ỹ stewes (if she repent) for that were the pryde of Lucyfere. But frely to wayte on the euangelyon: and to auoide the trouble of the worlde and occasyons that myghte plucke me therfrom/ and to serue my brother with all/euen as one hande helpeth another/ or one mẽbre another/ bycause one feleth anothers greefe/ & the payne of the one is the payne of the other. What soeuer is done to ỹ lest of vs (wheder it be good or bad/ it is done to Christ/ & what soeuer is done to my brother (if I be a christen man) that same is done to me. Nether doth my broders paine greue me lesse thã myne owne: nether reioise I lesse at his welth thã at mine owne/ if I loue him as well and as moche as my selfe/as the lawe commaundeth me if it were nat so: how

saith

saythe Paule: Let him that reioy-
seth reioise in ẏ lorde/ that is to say
Christ/ which is lorde ouer all crea
tures/ if my merites obteined me he
uē or a hier place ther than had I/
wheri I mizt reioyse besyd; ẏ lorde
¶ Here se ye the nature of the lawe
and the nature of the Euangelion.
Howe the lawe is the key that byn-
deth ⁊ dampneth all men / and the
Euangelion is the key that louseth
thē agayne. The lawe goth before
and the euāgelion foloweth. Where
a precher precheth the lawe/he byn-
deth all consciences/⁊ whan he pre-
cheth the gospell / he loseth them a-
gaine. These two salues (I mene
the lawe ⁊ the gospell) vseth god ⁊
his precher to heale ⁊ cure synners
withall. The lawe driueth out the
disease / ⁊ maketh it appere / ⁊ is a
sharpe salue / ⁊ a fretynge corsey / ⁊
kylleth the deed flesshe/⁊ loseth and
draweth

draweth the sores out by the rotes/ and all corruption. It pulleth from a man the trust & confydence that he hath in him selfe & in his owne workes/ merytes/ deseruynges/ & ceremonyes / & robbeth him of all hys rightwisnes and maketh him pore. It kylleth him/sendeth him downe to hell/ & bringeth him to vtter dysperacyon / and prepayreth the way of the lorde / as it is written of Io. the Baptiste. For it is nat possyble that Christ shulde come to a mā as longe as he trusteth in him selfe/ or in any worldly thinge/ or hath any rightwysnesse of his owne / or ryches of holy workes. Than cometh the Euangelyon/ a more gentle plaster/ whiche soupleth and swageth the woundes of the conscyence/ and bringeth helth. It bringeth the spirite of god/ which loseth the bondes of Satan / and coupleth vs to god

and

and his wyll thorowe stronge faith and feruente loue / with bondes to stronge for the deuyll / the worlde or any creature to lose the. And the pore and wretched synner feleth so gret mercy / loue / & kyndnes in god that he is sure in him selfe how that it is nat possyble that god shuld forsake hi / or withdrawe his mercy & loue fro him. And boldly crieth out with Paul sayeng: Who shall sepe rate vs fro the loue that god loueth vs with all? That is to saye / what shall make me beleue that god lo= ueth me nat? shall tribulacion? an= guysshe? persecution? shall hungre nakednes / shall swerde? Naye / I am sure that nether dethe nor lyfe / neither angell / neither rule nor po= wer / nether present thinges nor thi ges to come / neither hye nor lowe / nether any creature is able to sepe= rate vs from the loue of god which

is in

is in Christ Jesus our lorde. In al
suche tribulatyons a Christen man
perceyueth that god is his father /
and loueth him / euen as he loued
Christe whan he shed his blode on
the crosse. Fynally / as before whā
I was bounde to the deuyll & hys
wyll / I wrought all maner euyll &
wyckednes / nat for helles sake whi
che is the rewarde of synne / but by
cause I was heyre of hell by byrth
and bondage to the deuyll / dyd I
euyll. For I coulde non otherwyse
do / to do sinne was my nature. Euen
so nowe syth I am coupled to god
by christes blode / do I well / nat for
heuens sake which is yet ỹ reward
of well doinge: but bycause I am
heire of heuē bi grace & christes pur
chalynge / & haue the spirit of god /
I do good frely / for so is my nature
As a good tree bringeth forth good
frute / & an euyll tre euyll frute. By
the

the frutes shal ye know what the tre is. a mānes dedes declare what he is within but make hi nether good nor bad / though after we be crea-ted a newe by the spirite & doctryne of Christ / we waxe perfyter alway with worckynge accordynge to the doctrine / & nat with blynde workes of our owne imaginig. We must be first euyl ere we do euyl / as a serpēt is first poysoned ere he poison. We must be also good ere we do good / as the fire must be firste hote ere it hete another thige. Take an ensā-ple / as those blynd & deffe which ar cured in the gospel coude nat se nor here / tyl Christ had gyuen thē sight and herynge / & those sycke coud nat do the dedes of an hole man / tyll Christ had gyuen them helth: So can no man do good in his soule / tyll Christ haue losed him out of ỹ bondes of Satan / and haue gyuen him

him wherwith to do good / ye/ and
firste haue powred in to him that
selfe good thinge which he shewed
forth afterwarde on other. What so
euer is our owne is synne. What so
euer is aboue that/ is Christes gift
purches / doynge / and worckynge.
He bought of his fader derely with
his bloude/ ye/ with his most byt-
ter dethe and gaue his lyfe for it.
What so euer good thinge is in vs/
that is gyuen vs frely without our
deseruynge or merites for Christes
blodes sake. That we desyre to fo-
lowe the wyll of god/ it is the gifte
of Christes blode. That we nowe
hate the deuylls wyll (where vnto
we were so faste locked/ and coulde
nat but loue it) is also the gyfte of
Christes blode / vnto whom belon-
geth the prayse and honoure of our
good dedes / and nat vnto vs.
¶ Our dedes do vs thre maner ser
uyce

uyce. Firſt they certify vs that we are heyres of euerlaſtige lyfe. And that the ſpirite of god / which is the erneſt therof is in vs / in that oure hertes conſent vnto the law of god and we haue power in our mẽbres to do it / though imperfytly. And ſecondarily we tame the fleſſh ther with / and kyll the ſynne that remayneth yet in vs & ware dayly perfyter & perfyter in the ſpirit therwith and kepe that the luſtes choke nat the worde of god that is ſowen in vs / nor quench the gyftes & worke of the ſpirite / and that we loſe nat the ſpirite againe. And thirdly we do our duty vnto our neybour therwith & help their neceſſite vnto our owne cõfort alſo / & drawe al mẽ vnto the honorige & prayſynge of god ¶ And who ſo euer excelleth in the gyftes of grace / let the ſame thinke that they be gyuen him / as moche

to do his broders seruyce as for his owne selfe/and as moch for the loue which god hath to the weke as vnto him / vnto whō god gyueth such gyftes. And he that withdraweth ought that he hath frō his neibours nede / robbeth his neybours & is a thefe. And he that is proude of the gyftes of god & thynketh him selfe/ by the reason of thē better than his feble neyboure / & nat rather as the truth is/ knowlegeth him selfe a seruante vnto his poore neybour by ȳ reason of them the same hath lucyfers spirit in him and nat christes.
¶ These thynges to knowe: firste the lawe / howe that it is naturall right & equite/that we haue but one god to put our hope & trust in / and him to loue with all the herte / all ȳ soule / and all oure might & power and nether to moue hert nor hande but at his cōmaundement/ bycause

he hath firste created vs of nought and heuen and erth for oure sakes. And afterward whan we had marred our selfe thorowe synne / he forgaue vs and created vs agayne in the blode of his beloued sonne.

¶ And that we haue ỹ name of our oye god in feare & reuerence / & that we dishonoure it nat in swerynge therby about lyght trifles or vanite or cal it to recorde for the cõfermige of wickednes or falshed / or ought / that is to the dishonoure of God / which is the brekynge of his lawes or vnto the hurt of our neighbour.

¶ And in as moch as he is our lorde & god / and we his double possession / by creation & redemption / and therfore ought / as I sayd / nether to moue hert or hande without his cõmãdement / it is right that we haue nedefull holy dayes to come togyther & lerne his wyll / both the lawe

which

which he wyl haue vs ruled by/ & al
so the promyses of mercy which he
wyl haue vs trust vnto/ and to giue
god thākes togyther of his mercy/
and cōmytte our infirmites to him
thorow our sauyour Jesus/ & to re-
conscyle our selues vnto him/ & eche
to other / it ought be betwene bro-
ther & brother that requyreth it. and
for this purpose & suche lyke / as to
vyset the sycke & nedy / and redresse
peace & vnytie were the holy dayes
ordeyned only/ & so farforth ar they
to be kepte holy from al maner wor
kes that may be cōuentiently spared
for the tyme tyll this be done & no
further/ but than laufully to worke
¶ And that it is right that we obey
father and mother / maister/ lorde/
prince & kynge/ and all the ordynaū
ces of the worlde bodily and gostly
by which god ruleth vs and mini-
streth frely his benefyte vnto vs al.

And

And that we loue them for the bene
fytes that we receyue by thē/ & fere
them for the power they haue ouer
vs/ to punisshe vs if we trespace the
lawe and good ordre. So ferre yet
ar the worldly powers or rulers to
be obeyed only / as their cōmaūde-
mentes repugne nat agaynst the cō
maundement of god / and than no.
Wherfore we must haue goddes cō
maundement euer in our hertes/ &
by the hyer lawe interpret the infe-
ryor: that we obey nothige against
the belefe of our god/ or against the
faith/ hope and trust that is in him
only/ or agaist the loue of god wher
by we do or leaue vndone all thing
for his sake / & that we do nothinge
for any mans cōmaūdemēt against
the reuerence of the name of god/ to
make it dispysed and the lesse fered
and set by: and that we obey nothi-
ge to the hynderaunce of the know-
lege

lege of the blessed doctryne of god
whose seruaunt the holye dayes is.
Notwithstandynge though the
rulers whyche god hath set ouer vs
commaunde vs against god / or do
vs opē wronge / & oppresse vs with
cruell tyrānye / yet bycause they are
in goddes roume we maye not a-
uenge our selues / but by the praces
and ordre of goods law / & lawes of
man made by ȳ autorite of goddes
law / which is also goodes lawe / e-
uer by an hier power & remyttig ȳ
vengeāce vnto god / & in the meane
season suffre vntyl ȳ hour be come.
And on ȳ other syde to know that
a man ought to loue his nebour e-
qually & fully / as well as him selfe /
bycause his nebour (be he neuer so
fiple) is equally created of god & as
full redemed by the blode of our sa-
uiour Jesu Christ. Out of whiche
cōmaūdement of loue springeth these:

Kyll nat thy nebour/ defyle nat his wyfe/ bere no falle wytnes agaīst him/ & fynally/ nat only do nat these thynges in dede/ but coueyt nat in thyne herte/ his house/ his wyfe/ his manseruant/ maydseruant/ ore/ asse or what soeuer is his. So that these lawes perteynynge vnto our neyboure are nat fulfylled in the syght of god saue with loue. He that loueth nat his neyboure kepeth nat this cōmaondement/ defyle nat thy neighbours wyfe/ though he neuer twitch her or neuer se her/ or thinke vpon her. For the commaundemēt is/ though thy neybours wyfe be neuer so fayre/ & thou haue neuer so great opportunytie gyuen the/ and she content or haply prouoke the/ as Putiphers wyfe dyd Joseph/ yet se thou loue thy neboure so well/ that for very loue thou can nat fynde in thine herte to do that wyckednesse.

And

And euen so he that trusteth in any thinge saue in god onely and in his sõne Jesus Christ / kepeth no commaũdemẽt at al in the syght of god.

¶ For he that hath trust in any creature / whether in heuen or in erthe / saue in god & his sonne Jesus / can se no cause to loue god with all his herte. &c. Nether to absteyne from dishonourynge his name / nor to kepe the holy daye for the loue of his doctryne / nor to obey louingly the rulers of the worlde / nor any cause to loue his neyghboure as him selfe / and to absteyne frome hurtynge him / where he maye get profyte by him / and saue him selfe harmles.

And in lykewyse ageynst this law / loue thy neibour as thy self. I may obey no worldly power to do ought at any mans cõmaũdemẽt vnto the hurte of my neybour that hath nat deserued it / though he be a turke.

Tyndale, W.

¶ And to knowe howe contrarye this law is vnto our nature/ & how it is dampnation nat to haue this lawe written in our hertes/ though we neuer cõmitte the dedes: & how there is non other meanes to be saued from the dampnacion/ thã thorowe repentance toward the law & faith in Christes blode/ which ar ỹ very inward baptim of our soules/ and the washinge & the dippynge of oure bodyes in the water is the outwarde signe. The plunging of the body vnder the water signifieth that we repent & profesle to fyght a gaynst synne & lustes/ & to kyll the euery daye more & more/ with the helpe of god & our dilygence infolowynge the doctryne of Christe & the ledynge of his spirite/ & that we beleue to be washed from oure naturall dãpnation in whiche we are borne/ and from all the wrath of the

lawe

lawe/ & from all the infirmytes and
weknesse that remayne in vs/ after
we haue gyuen our consent vnto ye
law/ & yelded our selfe to be scolers
therof/ & from all the imperfytnes
of all our dedes done with colde lo
ue/ & from all actuall synne whiche
shal chaũce on vs whyle we enforce
the contrary and euer fyght there a
gainst & hope to sine no more. And
thus/ repẽtance & faith begynne at
our baptyme & first professynge the
lawes of god/ & contynue vnto our
lyues ende/ & growe as we growe
in the spirite. For the perfyter we
be the gretter is our repentaunce/ &
the stronger our faith And thus as
the spirit & doctryne on goddes p̃-
te/ and repentaunce & faithe on our
parte beget vs a new in Christ: euẽ
so they make vs growe & waxe par
feyt & saue vs vnto the ende & neuer
leue vs vntyll all synne be put of &
we

we clene purifyed and full fourmed and facyoned after the symilytude and licknes of the perfytnes of our sauyour Jesus/ whose gyfte all is.

And fynally to know that what so euer good thige is in vs/ that same is the gyfte of grace/ & therfore nat of deseruyng/ though many thing be giuen of god/ thorow our dilygẽce in workige his lawes & chastesige our bodyes & in prayenge for thẽ and beleuige his promyses/ whiche els shulde nat be gyuen vs/ yet our workinge deserueth nat the giftes/ no more than the diligẽce of a marchaunte in sekynge a good shippe/ bringeth the goodes safe to lande/ though suche dilygence doth nowe and than helpe therto. But whan we beleue in god & than do all that is in our might and nat tempt him/ than is god trewe to abyde by his promyse and to helpe vs and perfor

me alone whanour strēgth is past.
¶ These thinges I say to knowe/ is to haue al the scripture vnlocked and opened before the/ so ỹ if thou wylte go in & rede/ thou canste nat but vnderstande. And in these thinges to be ignorante/ is to haue all the scripture locked vp/ so that the more thou redest it the blinder thou arte/ & the more contrary thou fyndest in it/ and the more tangled art thou therin & canst no wher thore wt for if thou adde a glose in one place/ in another it wyll nat serue.
And therfore bycause we be neuer taught the profession of our baptim/ we remayne alwayes vnlerned/ as wel the spiritualte for all their great clergy & hye scoles/ as we laye/ as the laye people. And now bycause the laye & vnlerned people ar taught these first principles of our profession therfore they rede the scripture

and

and vnderstande and delyte therin. And our great pyller of holy churche / whiche haue nayled a vayle of false gloses on Moses face / to corrupte the trewe vnderstandynge of his law / can nat come in. And therfore barke and saye / the scrypture maketh heritykes / and it is nat possyble for them to vnderstande it in Englysshe / bycause they them selues do nat in latyne. And of pure malyce that they can nat haue their wyll / they sley their bretherne for their faith they haue in our sauiour and therwith vtter their blody wolvysshe tyrannye / and what they be within and whose discyples. Here with reder / be commytted vnto the grace of oure sauyour Jesus / vnto whom and god oure father thorow him be prayse frō euer and forever. Amen.

A let-

A path way into holy scripture.

¶ A letter sent vnto a certayn frēde/ to enstructe hī in the vnderstandynge of the scripture/ translated out of French into Englysshe.

MY welbeloued brother in Christ/ the sauyour/ the peace and mercy of god be with you/ and with al them that wyll the honoure of god and thēcrease of his gospel. Amen. I gyue thankes vnto our sauyour/ that it hath pleased hī (in this gret wretchednes of infydelite with the which the pore soules bought with the precious blode of Christe were sore clogged & combred) to gyue his knowlege of his worde/ the which was holye buryed and drowned by the reason of leude lerning fables/ and dreames of men which haue bē

hytherto

hytherto preched in the place of the
right holy & worthy worde of god /
which the very sauyour & redemer
of ỹ worlde / the only medyatour be
twene god & man / very god & very
man Jesus Christ came to shew vs
which wordes (J mene the wordes
of holy scripture) a mā ought to re
ceyue in as grete reuerēce as though
our sauyoure spake vnto vs in his
owne persone: gretly therfore ought
we to thanke him / that it hath ple-
ased him of his vnspeakable good-
nesse / to gyue vs this grace / that
we may rede his holy gospels / and
blessed be they that shall here these
holy wordes and kepe them.

¶ Jn as moche therfore / welbelo-
ued brethern / that god of his infinit
mercy (and nat by our deseruyng /
which can do no thynge but synne)
hath gyuen vs this grace to rede
these godlye wordes & to be refre-
shed

shed with this heuenly breed. I de-
syre you that in all humilyte & low
lynes of hert/ knowlegige that you
be nothynge but synne & habomina-
tion (as all worldly thiges be) with-
out any maner of presuminge vpon
your own witte/ knowlege/ or wil
dome: ye come vnto the redynge of
the holy worde of god/ settynge all
your herte on our lorde desyring hi
with lowly prayer/ faithfully that it
wolde please him to gyue you hys
holy spyrite/ as he hath promised to
them that faithfully requyre it of hi
and so with a sure confydence and
fast hope & trust of his infinit good
nesse/ desyre him that he wyll open
vnto you the kyngdome of heuyn
with the key which no man can gy-
ue but he/ and that yt wyll please
hym to lyghten your herte through
pure and true vnderstandynge of
the christen fayth/ to the ende you
maye be made a trewe Creature

lyuinge no lenger in your selfe/but all togyther in Jesu Christ/ & that we loue nothynge but him and nothynge to loue nother in heuen nor in erth but for the loue of him: and euen as he cōmaunded you to loue your neighbour socouryng him in his bodilye nedes/ so that you socour him/ & nat norisshe him in his dampnable lyfe/ as they do which gyue the goodes that be longe to their chyldren. & which the pore mē shulde haue/ that thorowe wekenes can nat gette their lyuynge/ vnto a sort of dyllayn swyneheedes & strōge lubbers which haue strēgth ynough to labour for their lyuinge the which ye ought nat to fede: for he that wyll nat labour (saith the Appostle) shulde nat eate. Furthermore ye ought to loue your neighbour and his helthe so arpentlye that ye shulde nat sticke to dye for him/ if

case requyred/the which thinge be-
tokeneth ⁊ sygnifyeth the cōmuniō
of the precyouse body ⁊ blode of our
lorde that we be one bodye in Jesu
Christe / ⁊ lykewyse as he dyed for
vs so we do dye one for a nother: for
we must loue one another lykewise
as he loued vs/for so he cōmaūdeth
vs/sayeng: I gyue you a newe cō-
maundemēt ẏ one of you loue a no
ther/lykwise as I haue loued you.
¶ In this charite ⁊ loue is ẏ sōme
and conclusion of all scripture. For
that maketh vs loue (for the honore
of god) fader ⁊ moder/husband/wi
fe/children/ brethrē/ sisters/ ⁊ all o-
ther thīge excepte god: ye/our seluȝ
and maketh vs leaue ⁊ forsake / for
elles we can nat be the discyples of
Jesu Christe ⁊ without beynge his
discyples we can haue no porcyon
nor parte with him / for he that lo-
ueth any thinge excepte he loue it
onely

only for the loue of god/he hath nat yet forsaken al thiges:but he that loueth nothinge but for ỹ loue of god and nether doth/nether willeth any thige/ but for the loue & honoure of god/ he hath truly forsaken al thinges. Take hede you do nat misunderstãde me / for whan I saye that you shulde forsake all things/ I do nat meane that you shulde entre religion & make your selfe a mõke / a frere/or a nõne:for there is no peple in the worlde that hath les forsaken all thinge thã they. Whom shall ye se more busyer/more curious about other mens busynes thã they? whõ shall ye se more couetous / hauyng lesse pitye & mercy on the poore:lesse feringe & regardynge god & his holy worde / lesse feringe to breke his cõmaũdement which standeth al in loue toward a mans neybour/ whiche they consydre nat/but gyue dily

gens

gens that their bely be full / kepyng
thē to the rules that mā hath made
settynge lyght by the cōmaūdemēt
of god : yet & bzekynge them dayly
i that they ouercharge and deuour
the houses of pooze wydowes and
other simple people vnder ỹ colour
of longe pzayer & fayned holynesse.
¶ To the ende that such as seke no
nother but to deuoure you disceine
you nat / it is necessary that you hol
de you vnto the wozde of god. And
that you maye the lyghtlyer vnder-
stande the scripture / ye shall vnder
stande that in holy scrypture we ha
ue the lawe whiche is so called foz
the most parte / & somtyme it is cal-
led the lawe of bondage of ỹ flesshe
and of synne / we haue of wozkes &
of rightuousnes of man / and also of
wozkes of the flesh of the law. On
the otherlyde we haue also the gos-
pell / the law of lyberte of the spirit
and

and of grace: of faythe and of the
rightuoulnelle that cometh of god
of the golpell/ fayth and ſpirite.
¶ The lawe is called generally in
all ſcrypture euery cõmaundement
by the whych we ar cõmaũded to do
or to ſhon and nat do any thige/ as
thou ſhalt loue god aboue all thige
thou ſhalt nat ſley/ thou ſhalte nat
deſyre any thinge/ that is to ſaye/
thou ſhalte nat couet or deſyre any
thynge contrary vnto the mottõ of
the ſpirite of god: for all concupiſ-
cente of luſt contrary to the wyll of
god is ſynne/ & whan the lawe is
ſet before vs & giuẽ vs/ by & by our
fleſhe/ that is to ſaye/ we oure ſelfe
which be nothinge but fleſhe with
out the ſpirit of god/ begynne for to
ware angry & to be inflamed & ſet a
fyre/ & to be moued & ſtered with
great indignatiõ by ỹ reſon of our
ſynne & filthines which the lawe ſhe
weth

weth & openeth vnto vs / for before the worldge of the lawe man was in peace brought a slepe in synne / nat perceyuinge the concupyscence and lustes / nat beleuing that they were synnes: but whan he hath receyued the lawe he feleth his synne / out of the which he can nat draw himselfe for the more he goth about by his owne workes / vertue and strength to ryse out of sinne / the more he augmenteth & increaseth his synne. for (as saint Paul sayth) god sent vnto vs his sonne by cause it was impossyble for vs to kepe the lawe by the reason of the infirmites that was in vs / to the ende that ỹ rightuousnes which cometh of fayth might be perfyt in vs / for if it had bē possyble for vs to haue ben iustifyed by the lawe & to haue fulfylled it / what nede christ to haue dyed. And bycause it is impossyble to accomplysshe

and fulfyll the lawe withoute the
spyrite of god/ the flesshe grudgeth
full of angre and malyce/ sayenge:
Howe is it possyble that I loue god
aboue all thing/ or by that meanes
I shulde haue my hert alwayes vp
to god/ which hert of his owne na-
ture can nat thinke nor imagyn any
thinge but vanytie/ requyringe all
wayes and in all thinges his owne
glory & profyte/ and nat the honour
of god nor the profyte of myne euen
christen. Helas/ I seke nat that thi-
ge that shuld be to Christes plesure
but all togyther myne owne com-
modyte. Howe is it possyble but I
shulde haue cōcupiscence & lustyng
cōtrary to the wyll of god/ cōsidrig
that I am nothig but flesshe/ which
hath euer desyres agaīst the spirite
by the reason wherof I can nat do
that thing ỳ I wolde: Helas wher
fore hath god gyuē this law which
is so

is so burdenous & so weighty. And on this facyon the flesshe sore greued with the weight of ỹ law/ whiche is more than he can bere/percey uynge how sore it doth condempne him & all his dedes/ begynneth for to curse & hate the lawe / & so consequently god which made the law/ & for this cause saynt Paul saith/ the law worketh angre / in as moch as the flesshe knowyng his offences & hauynge his offences layde before him by the lawe/and seynge that he can nat ryse oute of them doth wrestel and stryue with himselfe/ & murmurynge agaynste the lawe/ as before is sayde / questyoneth and reasoneth in himselfe: why god gaue the lawe to Adam of the fruite of lyfe/ and why he made hi nat of such nature that he shulde nat synne/ & such other thinges which by gret ignominyes & blasphemies against god

and his hye wisdome: which mā be
yng but asshes & dust / presumeth to
iuge & reprehende the diuine prudē
ce. And it is as moch as to wyl that
god were nat god. For if he wer nat
rightuous in euery thinge he were
nat god / & his iustyce & rightuous-
nes requyre that such inhibitions &
lawes shuld be ministred to ỹ orgu
lous & proude flesshe / for to bringe
hi downe out of his pride. Wherfore
to wyll that these holy lawes were
nat giuē to men / is to wyll that god
were nat / & such be the blasphemies
of the flesshe whan she receyueth the
lawe / which is spūall / in the which
she hath no intēdemēt nor vnderstā
dinge: for she weneth to cōpasse it bi
workes / whiche thinge onely faithe
doth. And now whā he seeth & per-
ceiueth that though he do neuer so
moch he cā nat accomplysh or fulfil
the lawe / than is he full of horrour &

of dispeyre / seyng that hell is redy for him bicause of the transgression of the law / & whan he can imagine no ways to auoyde the indignatiō of the law / than all desolate & full of dispayre he begineth to abhorre the lawe / & without the father of heuen draw him & inspyre him the way to fulfyll the lawe / he doth all cōtrary to it. For of hi selfe he can nat chuse but synne & do euyll. And therfore is the lawe gyuen vs / bycause we shuld know our sinne / & the only office of the lawe is nat to iustify vs: but shewe vs oure wekenes & feblenes in well doyng / & to shewe man that he hath deserued deth & damnation / which by his own power he cā nat shon / to the ende that a mā knowynge his own wekenes & vnableues to do well / dispeyre of his own vertue & strength / settinge alyde all cōfydence in any thige that he cā do

humble

hunble himselfe/ knowleging that if oure mercyfull lorde of his vnspekable mercy/ delyuer him nat from deth and dampnacyon / the whiche he hath deserued thorow transgressyon of the lawe/ he had perysshed and ben dampned for euer. For if oure fearfe and proude herte be nat mekened fyrst by the lawe/ and make vs confesse oure selfe Synners / we shulde neuer be saued by Christ for he came for to saue synners and vnrightuous/ nat them that be righ tuouse and iuste/ which iustifye thē selfe by their workes.

¶ But whan a man knoweth his owne fylthynes & abhomination/ & seeth that he is condēned rightuoul ly to euerlastynge deth/ thā cometh the gospell/ which is to say glad ty dynges in vse & is presented vnto hi which sayth: Thou wretched thefe whiche woldest haue depriued god

of his

of his godheed/ & woldest haue ben thyne owne god thorow thy pryde: Thou wretched & despcrate caitysf which after the iust iugemét of god haddest deserued to be hanged on ỹ galowes of hell/ which hast the halter about thy necke/ that is to saye/ thy wyl/ thy flesshly & thy lustes/ whi che be lordes ouer the by reasō that the spirite of god ruleth nat in the. The most mercyfull god hath sente the thy pardon/ and wyll nat that this iugement be executed/ but that thou be quyte and haue thy lyfe/ & be delyuered from the handes of the deuyll of hell/ which was thy hāge man/ whom thou dydest serue and worke to. And he hath nat alonlye rydde the from dethe and made the his seruante/ but also graunteth the to be his sōne and inheritour with oure swete sauyour Jesus/ whiche is become thy brother/ & whom the

father of his infynite goodnes and kindnes (nat forbicause of thy good dedes which hast done neuer but euyll) hath gyuē for the/ to make full satisfaction for all thy euyll dedes/ so that thou beleue that he dyed for thy synne & rose agayne to iustifye the/ which desyreth non other thīge but to saue that the which was loste that is to say synners/ whiche thorowe their owne deseruynges were in the way of dāpnation. And whā the cōsciens/ which was before full of great drede/ hereth this good tydynges (if god gyue thē the grace to gyue credēce therto & beleue thē) than they be certayne/ by the reason of this faith/ that they be pardoned of all their offēces/ thorow the deth and passion of Jesu Christe. Than cōceyue they a gret ioye/ mirth/ & inwarde reioysige in them selfe. And our mercyfull lorde in gyuynge vs

this

into holy scripture/
this faith/ gyueth vs also his spirit
the which maketh vs the very chyl-
dren of god thorow faith/ & the very
mẽbres of the body of Jesu christ/ &
we be in all thinges alwayes con-
duyted & directe by this holy spirit
of god/ for otherwyse could we nat
be the chyldren of god/ for they only
be the chyldren of god which be led
by the spirit of god. So we hauig
this holy spirite in vs to be our gy-
de & dyrectour of our iourney/ whi-
che is all charite & loue/ by the whi
che the lawe is accomplysshed/ the
lawe is fulfylled in vs. And by the
reason of this holy spirit which gy
deth vs/ we go nomore in the waye
of the flesh. For the flesh hath no lẽ
gre dominion ouer vs/ but is caste
out of his kigdome (Christ reignig
in vs by the holy ghost) which cau-
seth vs dayly to mortifye our flesh
which alwayes is contrary vnto ỹ
spirite

spirit/ destroyeng / pullyng downe and cõsuminge our concupiscences and lustes by ỹ fyre of charite. And albeit that this concupiscens is sine ye/ & mortall synne of his owne nature/ neuertheles it is nat imputed nor rekened vnto vs which ar membres of Jesu Christ / consyderynge that by the realõ of the spirit of god we loue god with all our herte/& desyre nothinge so moch as the wyl of god to be dõne in vs. And so by the realõ that we haue this good spirit in vs/ we neuer sine. For this new nattuyte / by the which we be made the infantes of god / doth cõserue & kepe vs/ that is ỹ holyghost/ which thorow faith is gyuen vs. But in as moch as all our wyttes/ wyll/ & intendementes be but flesly/ as lõge as we be inuironed & clogged with this corruptyble bodye / which is a gret let vnto the soule/ we cã nat be

without

without sinne/seing that all thinge that is in vs / excepte the gyftes of god which sue & come of faith/is alwayes contrary vnto the spirit / by the reason wherof euermore/as touchynge the olde man & fyrst Adam/ the outward man/the man of sine & flesshe/we synne. And if we say that we haue no synne/ we lye & deceyue oure selues / & bycause of this haue we cause euermore to mekē our self and to put awaye all confydence in vs or in oure workes / gyuinge all glory vnto god / which of his onely grace delyuered vs from the captyuytie of deth / makynge it of no effecte or power to lose or distroy vs. For the lyfe which he hath gyuen vs by the spiryte of his sonne / is farre gretter than is this deth / and therfore it can natte harme vs. Whiche is a great assuraunce to a mannes conscyence / for whan he beleueth surely

surely in Jesu Christ/ he is assured and certifyed that Jesu Christ is in him/ & therfore he can be afrayde of nothynge: seynge that Jesu Christ is puysante & mighty/ which hathe vaynquesshed the worlde & all power contrary vnto the soule / in the which he dwelleth by his holy spyryte / so that nothinge can ceperate him from his souerayne welth/ whiche is Jesu Christ/ which cōforteth him with his holy promyses/ which euery faithfull ought to haue cōtynually before him. And by this menes is the soule delyuered from the gret quakyng & tremblyng that he was in/before the gospell was presented vnto hī which dred the lawe brought him vnto / shewynge him that he had deserued dampnatyon in the brekynge therof. But whan he hereth those same glad tydiges/ he hath an inward ioye in himselfe

which

whiche no herte of man can thinke
without that he haue proued it.
¶ For the more harder the condẽp
nation is/ & the more sharpe ỹ deth
is that foloweth it/ & from the more
greuousnes that he is delyuered &
brought to this blessednes and life/
which he neuer loked for / the more
is his ioye gret. And therfore ỹ sou
le cõsyderinge the excedyng good-
nes that ỹ endles mercy that the fa-
ther of heuen hathe done for him in
gyuinge his sonne for hi/ ponderig
also the moost inestimable swetnes
of the most benige Jesus/ who hath
spent & shed his blode for him takig
vpon him all hys sines / cancellyng
and makynge voyde the oblygatiõ
of deth in the which he was bonde/
washynge him pure & clene in his
blode/ baptisynge him with ỹ holy
spirite / the which of an ardent loue
wolde vouchsafe to come downe &
dwell

dwell in his conscience for to direct
it / & instructe it & corroborate it in
faith / gyuynge him vnderstandinge
in the worde of god / layeng al these
great gyftes & sondrie benefytes to
gyther / conceyueth thorow the wor-
kinge of the holyghost a meruelous
ardent loue toward god by the rea-
son of the whiche he is set on fyre / &
burneth in the merueloule zele that
he hath to the honour of god. And
whan he seeth that he can nat please
god so highlye as he wolde do / by
the reason of the flesshe with his ad
uersarye vnto the spirite: and that
his worke be nothynge perfyte by
the reason of his infirmite: he mour
neth in him selfe / desyringe to be de
lyuered frō his seruytute of corrup-
tyon of sine: but than is he brought
in quyetnes by ỹ holy spirit which
prayeth for him w^t vnspekable sigh
es that this empeshment or let may
be

be taken away/to the ende he mays fulfyll the wyll and the lawe of god without any gaynsay or cõtradic-cyon. And in all suche tekenynges the holyghost cõforteth him/ so that at the laste he taketh all in gree pa-cyently/ takinge all his pleasure in god/ & that in all temptatyons and trybulations & affyctions that shal come to him. For the holyghost she weth him the promyses whiche are conteyned in holy scripture and so instructe/ seinge that it is the wyll of god that he shuld be so vexed/ he reioyseth in all his tẽptations/ & al his troubles be lyght & swete vnto him. Howbeit there is one tempta-tion which is moze gret & moze hoz ryble than all other: that is/ whan we be persecuted on al sydes & whã the lozde withdzaweth hys conso-lation & confozt from vs/ as though he were angrye agaynste vs/ foz

to

to proue & talk our fayth and confy-
dence that we haue in the goodnes
of god. For whan our lorde doth cō
fort vs & we fele him to be presente/
we set lyght of all our tribulatiōs.
be it losse of goodes/of children/ of
wyfe/ of husbande/of lyfe/or of all
honour / or what so euer it be. But
whā we greeue nat him to be nygh
vs whan he absenteth hi selfe to our
semyng / to the proffe of our fayth /
than we lackyng him lacke al good
nes/ full of synne & wrechednes / se
our selfe abhored by ỹ reason of our
fylthines/se all thinge agaynst vs/
se hell open to deuour & swalow vs
vp/as the forsaken of god. In this
meruelouse tēptaciō it is but a foly
to rōne for socour to our good wor
kes for the helt of thē do but cōdem
ne vs. For all the good dedes that
come of our selfe be but fylthines &
abhominacion before god/ and as a

cloth

cloth defyled & contaminate with ȳ
floures of a woman. In such a tẽp
tacion there is no remedy but faith
that is to haue full cõfidence & trust
in the promyses of God/ as he these.
He that beleueth in me shall not taste
euerlastige deth. Nothinge is im-
possyble to hi that beleueth. All they
that call on the name of Lorde shal
be saued. And according vnto your
faith/ be it vnto you. And many o-
ther of which holy scripture is ful.
¶ Such promyses as promyse vs
lyfe & delyuerance from oure euyles
be called euangelyque/ & the very
gospell or glad tydynges which
sayeth that whiche the lawe damp-
neth/ which quyteth when the law
condempneth vnto the deth/ so that
belefe be gyuen therto. And ȳ soule
also hath another thige which may
assure him & that is/ that oure helth
is not in oure handes/ for if it were/

we shuld haue lost it within a why-
le/ but in the hande of god / oute of
whose hande no power can take it.
And also that we be the shepe of chri
ste which can nat be rauysshed oute
of his hādes/ for as hunselfe saythe/
no person shall take thē awaye nor
bereue me of thē. And this must we
beleue surely that he came to saue
synners/ & in as moch as we be syn-
ners he is come to saue vs/ & the mo
re that the soule perceyueth hīselfe
opprest with grei & horryble sinnes
so moch the more to haue confydēce
in the deth of our sauyour / whiche
satisfyed for all the sine of the world
leuynge to haue any truste in hys
good workes/ but only to haue con
fydence in the greate goodnessel of
god/ which he declared aboundant
lye in the passyon and dethe of hys
sōne. For if by workes a mā might
accomplysshe & fulfyl the law/ christ
suffred

suffred deth in bayne. Wherfore on Jesus only must we set all our confydence. Now we must nat bycause Christ is come to saue synners & to helpe thē that be diseased. We must nat therfore synne stylle / to the ende that he shulde saue vs stylle: for we haue done to moche alredy & synne euery day & synne euery houre fore / for there is nat so rightuouse a man but he synneth / at the lest seuen tymes a day: but those same sinnes of the rightuouse man be nat imputed vnto him / bycause that the spirit of god is with in him / for they be nat in him / for as touchynge the inwarde man / and in that that he hath the spiryte he sinneth nat. For the faith contynueth hole and perfyte in the spiryte / whiche faythe hathe put away the hole body of synne / so that sine reygneth nat in vs / bycause we be made newe creatures / though we

and than by the reason of our weke
nesse we do synne: yet this sinne is
nat imputed bycause of the stryfe
that we haue against it. And for this
cause must we humble our selfe be-
fore god/ & knowlege our selfe to be
sinners/ & also haue a sure beleefe that
our sinnes be forgyuen vs/ euyn as
we be assured by the infallyble pro-
myses of god/ for as moch as we be
leue/ so moch receyue we of god/ as
he sayde/ According to your faith
so be it to you. It is nat possyble ꝙ
we beleue our sinnes to be forgyuē
vs in Christ/ but they be so in dede.
¶ Note wel these wordes & print
thē fast in your hert that you forget
thē nat/ for it shalbe very necessary
for you to haue recourse vnto these
holy wordes & promyses that you
may defēde you against all tempta
tions. For I am certain that if you
be of Christ/ louinge him aboue all
thinges/

thinges/that the deuyll shall lay vn
to you great assaultes for to make
you tumble from the faithe of Jesu
Christe. Wherfore praye instantly
god our good lorde that he wyl cō-
serue you & augmēt your faith/and
vndoutedly he wyll augment it as
he hath promised/ & loke that you re-
syst all tēptacyons stronge in faith.
¶ Welbeloued brother the worde
of god can nat lye/ it hath giuen vs
warnynge. They haue persecuted
me & so wyl they do you. Wherfore
thinke nat the contrary/ but if ye so
lowe Christ/ ye must be persecuted
and mocked/and laughed to scorne
within the house/ & also without of
all the worlde/ & none shall speake
well of you. Jf so noble a prince &
so excellent was made a mockynge
stocke/ was reproued & persecuted
of al the worlde/as was Jesus our
heed/it can nat be chosē but the mē-
bres

bres must be lykewyse hated / for it is nat comlye the heed to be full of thornes & the membres full of pleasure and delytes. Lykewyse as the heed was nat of the worlde/nomore shulde the membres be. Wherfore the world dispyseth them as enemyes & contrary to their pride / their couetoulnes and their flesshly pleasure. But it is necessary that you confort your selfe with the blessynges that our lorde gyueth to them which take trouble for the honour of him. And that you laye euermore before you / the sermon that our sauyoure Jesus spake in the mountayne whet he saythe: Blessed be they that suffre persecutyon for rightuoulnesse sake/ that is to saye / for the loue of Jesu Christ / for he is oure rightuoulnes and our wysdome. And also he saythe / Happye be you whan men shall curse you and saye all euill

agaynst you lyenge for my sake/ for
great shall be your rewarde. &c.
¶ Bycause we shuld nat dispeire &
thinke our selfe out of the fauour of
god bicause we be persecuted/ he gy
ueth vs warnynge that the electe &
chosen haue be persecuted frō the be
gynnynge of the worlde: for the ene-
myes of ỹ truth neuer cesse nor shal
cesse vnto the ende of the worlde to
persecute the faythfull/ whiche by
their faith & longe pacyence/ at the
last shall ouercome. And whā their
enemyes wene to haue troden them
vndey the fote/ thā shal they be most
victorious. Beleue surely that our
lorde doth moch for vs whan he gy
ueth vs the grace to endure & suffre
any thynge for hys honoure/ for a
noble hert which loueth his kynge
wel/ is meruelous wel apayde whā
the kynge maketh him knyght/ gy-
uynge him charge for to do batayle
for

for the quarell & honour of ỹ king.
Likewise the faithfull ought gretly
to thanke god/ in that that he suffe-
reth for his honour. For al our felp
cyte lyeth in this / that we be made
conforme & lyke vnto our capitayn
and hed Jesu christ/ & if we be trou
bled and vexed in this worlde with
him / we shall also reygne with hi.
¶ It can nat be but there muste be
alwayes debate betwene the world
and the faythfull/ for they be of con
trarye affections.
¶ The worlde is no thynge but
pryde/ couetousnesse/ all fylthynesse
and fleshly tastes.
¶ The faithfull & the chyldren of
god be all togyther humilyte/ & ly-
beralyte & all clennesse & louers of
spirituall thynges/ full of faith/ ho-
pe/ and charyte/ estemynge themselfe
of no goodnes/ knowlegynge them
selfe to be but sine / settyng nought
by

by worldly goodes/louyng nothin
ge but goddes honoure.
¶ The worlde desyreth no thynge
but to plucke to him and gather all
that it can catche and snatche by a-
ny maner of wayes.
¶ The faithfull on the contrarye
parte be as dilygente to dele and to
gyue to al them that haue nede and
that they maye socoure / for the ho-
noure of God / and desyre none o-
ther ryches but god.
¶ The world desyreth nothing so
gretly as to be praysed/honoured &
magnifyed / takynge moze vpon hi
thã becometh him/ & wyl haue none
praised noz spoken of but him selfe.
¶ The faithfull care nat though
they be dispysed/dispraysed & moc-
ked for the honour of god/ giuyng
all praise and honour vnto him/ de
syringe nothinge so moche as the
honoure of god only / of whom ry-
seth

leth and ſpringeth all goodneſſe.
¶ They that be of the worlde loue nothynge but theym ſelues / & that thynge that pleaſeth them & them that loue them / hatynge all thynge contrary to their mynde / all thinge that greueth or diſpleaſeth them / & chefely of all they cā nat away with the croſſe (though no man croſſe hi ſelfe oftener than they) they loue no thynge worſe than trybulatyon & perſecutyon / they hate all thinges that open and ſhewe vnto thē their fautes / infirmytes / and wekeneſſe they abhorre all inſtructyon of the amendement of their lyuynge / and for a concluſyon they hate al thinge contrary vnto their pleaſure.
¶ The faithfull loue nothinge but god hauynge no delyte in themſelues / neither loue any thige carnally but loue that thynge that is contrary to their concupiſcence & delyres /
and

and above all thinges they receyue
thankfully the crosse of Christ/ whi
che is trybulation/affliyction/ & per
secution / & haue them i great fauour
which shewe them their fautes/ ab
horrynge all flaterers / auoydynge
and flyenge to theire power all er-
rours/ distroyeng the knowlege of
god/ hatinge all thinge that letteth
the correccyon and punyshment of
vyces/ loth to medle with any thin-
ge contrarye vnto the wyll of God/
renounsynge that whiche is of the
worlde. And in as moche as their
wyl/their sences & intendment/ whi
che be but fleshly/ be of the worlde/
they forsake & vtterly renoūce them
selfe in that that they refuse the de-
uyll & all his pompes / and by these
menes they accōplysh the worde of
god which saythe/ that he ỹ wyl nat
forsake hiself shal nat be his disciple
So he doth also at the baptim whā

he

he sayth. I renounce Satan & all his pompes. In the which baptim there is a great abusyon nowe / as well as in many other ordynances of the chirch / for the chyld knoweth nat what is said / nor the godfaders nor the preest that baptyseth many tymes. And this is done by the prestes / bycause they wolde be made moche of & ordre all thinge at their pleasure the better sayenge all in Latyne / where as the symple peple understande nothynge / which is a gainst the cõmaundement of god & ordynance of the apostle / which cõmaundeth that such maner of folke prayenge or spekige on that maner kepe sylence i the congregatyon or churche / or els that they speke that men may understande them.

¶ By these thynges aboue sayde may you understãde that ther shal neuer be peace betwene the worlde and

and the spirit/ and that the worldly shal neuer loue ȳ faithfull but shall euermore persecute them by contynuall batayle/ & bycause we haue so great & fearfull an enemy/ whom it is impossyble to resyste/ if we be nat well armed. We muste aske of this noble instrument in whom the holy ghost wrought/ we must enquire of this noble vessell of electyon doctour of the gentiles saint Paul/ What armoure is necessary/ and he wyll tell vs that we shulde nat be defensed with armours & sciences of man/ neither by any relygyon or obseruation: but with the armours of god. Fyrst of all we must gyrde our loynes with the truthe/ so that all our strength stande in the truth/ for our loynes betoken strength (as it is written in Job) Than oure strength may nat be in vanyte and lesynges as ar all the constitucions

and

and inuentions of man: for seynge that euery mā is a lyer/that the whi che cometh frō him must nedes be a lesynge. Therfore we muste setell our strēgth in veryte & truth which is Jesu christ which gyueth vs har dynes/ sayeng: haue good confydē ce and trust/ I haue ouercomen the world. Thā must we take the brest plate of righteousnes/that is Jesu Christ that is our iustyce & our iu stifycation. For in another place sa ynte Paul admonisheth vs that we cloth our selfe wt Jesu Christ/ that is/ that we haue non other protec tyon/ or any other socourr to truste vpon/ but him only which is the iu ste & true protectoure. Nowe after this we must haue our fete shode in the preparyng of the gospell of pece that is/ that our affyction & lustes be mortifyed/ that we maye walke after the spirit of god. And whā we

haue all this/ we must haue the shelde of faith for to put of tẽptatyõs ỹ they hurte vat oure conscyence/ hauynge a sure belefe in the holy promyses of god/ the which we must seke within our cõscyence/ & nat here and there as many haue done/ whiche for lacke of redyng & vnderstãdynge holy scripture/ haue deuided the christen people into more sectes than all the worlde is in belydes.

We muste also haue a shallet that is hope of helth/ that is/ that we haue sure trust that euen as Iesus christ dyed for vs/ euen so we to be saued. And euen as thou hast faith that he dyed/ so must thou haue hope that he dyed for the/ for he that hath nat this hope can neuer haue a full confydence in god. For to confounde also all the aduersatyes of the faith we must gyrde vs with the swerde of ỹ spirit/ which is ỹ word of god.

And

And howe we must vse it our capi-
tayne & heed hath shewed vs. Whā
the deuyll came to tempte him / we
rede nat that he toke any thynge to
resyste him but the onely worde of
god / shewinge vs that we shulde in
all temptations haue recourse vnto
that and be contented with that.
¶ In this poynte are the enemyes
of Jesu Christ greatly to be repro-
ued / which say that the laye people
and worldly (for so they call them)
ought nat to rede the holy scripture
nor for to commen of the worde of
god / as who sayth / Christ spake to
clerkes onely / & shewed them onely
the secretes of hys father / and nat
to the vulgare and cōmen laye peo-
ple / in as moche as the chefe of hys
discyples were fysshers and no doc-
tours / & also he thanked his father
that it pleased him to hyde his secre
tes from the prudent & wyse of this
worlde

worlde and had opened it to youngelynges / that is / vnto foles after the iugemente of the worlde. For that I can nat marueyle ynough of their madnes which wyll forbyd or let the comen people to rede the holy wordes of god / seynge that euer from the begynnynge of the worlde god hath chosen moste symple and voyotes to the vnderstandynge of the great misteryes whiche he hath hydde from the great wyse & sage men / the experyence of the whiche thinge we se dayly before our eyes. ¶ But the out raged cloggers of mennes consceyences / whiche feare lest their gaynes and gettynge shulde be demynysshed / and that they shulde nat eate so manye fatte morselles as they do and haue done before / seyng that they can nat plucke backe the shepe of Christ (all storuen and famysshed for the worde of

Tyndale. W.

god) replenisshed with the spirit of the deuyll/ begyn to blaspheme the worde of god/ and aboue all thinge the writynge of saynt Paule/ as ye knowe/ these enemies of Christ dyd murmure behynde my backe/ & yet had they nothynge to answer whan I was there/ & therfore spake they nothinge before me therin/ for they knew well that by the grace of god I was fensed wel ynough for them for to defete & confoūde their beestly wordes reasons & deuilysh obiections. Therfore if these belly beest; & fylthy swyne full of ambicion & auarice/ enemyes to all truthe/ disceyuers of mans soule/ and bringers of it out of the right waye/ false christen men and very ypocrytes make suche abiectyon vnto you: Howe you knowe that the holy bokes that ye rede nowe conteyne the Gospell without that the church had appro-

ued

ued them/and without the counsels as it appereth in the decrees and decretalles/ had alowed them. Natwithstandynge that such questions be so folysshe that it is but folly to answere them: yet to the ende that they disceyue nat symple people/ euen as our master Christ asked the Jewes a question/ whā they asked hi by what power he dyd those thinges that he dyd: for the questiōs be euen & procede both of infydelytie/ ye shall demaūde of them/ what coloure the popes decrees & decretals haue to couer thē self & their fylthynesse: but if ỹ they allege wrōgfully saynt Paul/ & other boks of the olde and newe testamēt/ by which thyng they shew euydently holy scripture ought to iudge & approue all thynges that be good/ & reproue all thinges ỹ be nought/ & nat to be iuged and reproued by anye mannes lernynge.

lernig. For the holy scripture hath be gyuen with so euydent and manifest sygnes and tokens that there is no dout of but it is of god/as the lawe whiche god gaue by Moses/ which no man douted to be goddes seynge that in so euydent a token it was gyuen from the mountayne couered with fyre and with clowdes. Who was euer so hardye to iudge one of the bokes of Moses or of the Prophetes: euen so by more stronge argument/ the bokes of the new Testamente/ which be so moch more perfyte than the olde: how moch more clerely they shew Christ than the olde. Also lykewyse as Jesus dyd take no wytnes of men but onlye of the father: lykewyse the worde of god is nat to be iudged nor maye nat receyue his authorytye of men/ but onely of god. Therfore they that wyl iuge it/ be very Anti-

christes. For in that they take vpon them to iuge it/they exalte him selfe aboue it. He that exalteth the selfe aboue the worde of god / exalteth him selfe aboue god and the power of god. And therfore these makers of decrees and other tradityons / as offerynges/ tythes/ and other inuentyons / with the whiche saynt Augustyne in his tyme sayd That they were more charged and loden than the Iewes. But nowe what wolde he saye if he sawe the abhomynable sorte of lawes and cõstitucyons the which they haue made to take the symple peple in their nettes? And yet they coloure them with holy scrypture / wrastige and writhynge it at their owu pleasure as it appereth by their decrees. For their lawes had neuer be receyued had they nat cloked them with holye scripture. Nowe / bycause the

faythefull Christen in lokynge on the scrypture shuld nat know what holy horesons they be / & the effecte of their lawes / as be these / that prestes shulde nat haue wyues by laufull maryage / & that men shuld nat eate of suche meate as god sendeth with gyuynge thankes / clene contrary to the cōmaūdemente of god. And to the ende that these thynges shuld nat be knowen / they haue forbydden that any of the laye people dispute of the faith either openly or pryuely. For whan one reasoneth with them of suche maters he must holde his pease or say as they saye / orels they wyl curse him and make an heretyke on him: sayeng / that he speketh more than becometh hym or to him belongeth. As one of that sorte checked me ones / bycause I redde the Byble hauinge nat redde before my Philosophye / with the

which

into holy scripture.
which they bringe oute of the right course all them that be newly planted in the faith in all vnyuersyties in christendome. But this thīge bassheth me but lytell: seynge that this ordynaunce is made clene repugnaunte vnto god/ to the susteyning of all vngratiouse scyences.

¶ Therfore welbeloued brother take no regarde vnto the wordis of these outraged dogges/ but take vnto you ẏ worde of god/ which onely can saue youre soule. Studye in that daye and night/ ⁊ in all places goyng and commynge/ let that neuer styde out of your hert nor mind all your study to rede and vnderstā de these holye wordes in all humylytie of herte. For god saythe: whō shall I regarde but him that hathe a meke herte and contryte spirite feryngе my wordes. Therfore sette al your confydēce in god/ loking of

him

him onely the grace to vnderstande his right worthy wordes/ gyuynge dilygence to be obedyent to the holy mocyons of the spirite: so that at the last thou maist do those thinges that those holye wordes commaunde/ settynge no regarde by any thinge in the worlde: ye/ though the Angels in heuen shulde tell the/ moche lesse than if that men full of vanytie shulde go about to perswade the/ excepte that it be grounded vpon the worde of god/ which can neither disceyue nor be disceyued. Wherfore it muste be receyued purely/ without addynge any thinge of mans therto. For the worde of god is so pure/ so net/ so clene/ and so perfyte that it can suffre nothynge to be mengled therto. And for this cause remembre the rule which I haue so often tymes inculcate vnto you. Do that onely to the Lorde

whiche he cõmaundeth you. Thou shalte adde nothyng therto neither diminysshe any thyng therfro. Remembre also that by faith we be made the membres of Jesu Christ/ and that is the thynge whiche ioyneth vs vnto him and oure conseyences. By fayth we be made his espouses and by the reason of this maryage he gyueth vs all his good dedes & merytes/ all his rightuousnes and holynesse/ and taketh vpon him all our synnes which can nat noy him/ seynge that he bare thẽ on the crosse and with the trybulatyon of thys worlde/ made full satisfactyon for all. And so the soule hathe fyrme and stable fayth/ and charyte/ whiche is gyuen vs whan we be vned and made one with Jesus/ whan he gyueth vs his holye spirite/ which doth conduyte and guyde vs in the right waye/ all the lawe is accom-

plysshed and fulfylled / as ye maye
moze largely vnderstande / yf ye di-
lygently rede the scripture / as ye do
full well. In the whiche god gyue
you grace to contynue with the en-
creasse of faythe and spirituall vn-
derstandige. The which gyue you
he whiche hange on the crosse & dyd
cancell thoblygatyon of dethe / to
which we were dettours / and rose
the thyrde daye to iustifye vs / that
hauynge thys vnderstandynge ye
maye edyfye your houlholde in the
fere of god and your neighbours to
the edifyenge of the very bodye of
Iesu Christ / of the whiche we hope
to be very membres / whan yis glo
rye shal appere: euen as we be now
in this mortall lyfe by trew & quick
fayth / the which we must praye hym
to augmente / to the ende that wor-
thely we may attre vp our body by
trew mortifyeng of this olde Adam
and

into holy scripture.
and euermoze studyeng to be newe
boyze/ and so to be made a new crea
ture after the shappe of god/ a man
spirituall and interyoz man.
The grace of the almightye father
the peace of the mercyful Jesus/ the
consolation of the most holy spirite
be alwayes with you. Amen.
I praye you haue remembrance
of me in your prayers/ that I maye
wozthely walke in the holy wozde
of god/ to the glozy of god. Amen.
¶ Finis.

¶ Of gouer-

nours/ as Juges/ baylyfes/ & other lyke/ An introduction after the Gospell.

¶ The Gospell is written for all
persones & for all estates of
the worlde. And there is noo estate
in

in the worlde / but that he may fynde in the gospell howe that he shuld lyue if that he wyll folowe it. Let none thinke that he is nat boũde to lyue after the gospell though he be neuer so great a person / be he duke prince / empour / or bysshop. For god hath cõmaunded that the gospell be preached to euery creature / that is to saye / to all mankynde. Before god there is no differẽce / neither distynction / whether thou be a commen husbandman or a gouernoure of a towne or of a countrey / noble or vnnoble / we haue al promysed at oure baptysme the one as moche as the other / we haue al taken one rule that is the teachyng of the Gospell after the whiche we must lede & gouerne our lyfe. We maye nat saye / let the monkes and preestes kepe it for we haue all promised at our baptysme ỹ one as moche as the other.

Wherfore whan the lordes wyll lyue as they shulde do after the Gospell they must first obserue and kepe .ii. thyngs that is to say/mercy & iustice. And also that they knowe whan they muste be mercyfull/and whan they must vse iustyce.

Than first it behoueth that thyne intēt be to defende the rightuous & innocēt & so with the seculer rygh to come in ayde vnto the rygh of the Gospell/ reprouynge and rebukyng openly & without any fauour all vnryghtuousnesse to thintent ỹ the people may liue frely vnder thy protection/ preserued from theues/ murtherers/and from all maner oppression and iniurye/ as ferreforth as is possyble vnto the / whan thou doste so thou art goddes seruaunt. But it behoueth ỹ thou be well ware in suche thinges to aduenge thy self in thy iugemēt & that thou gyue

no iugemēt noꝛ sentence/ but onely where ÿ knowest ÿ thy iugemēt is riȝtful/ & ÿ neither foꝛ hatred/ enuy/ noꝛ fauour. & yet thou must do it wt as great mercy & cōpassyon/ & as tēderly as ÿ woldest cut of a coꝛrupt mēbꝛe frō thin own body/ which by the malice oꝛ coꝛruption if ÿ dydest let hi alone/ wolde coꝛrupt thy hole body. It wer also no hurt i this matter to kepe ÿ ordinācē sōtyme made bi Theodosi⁹ empour which ordeyned that non shuld be put to deth beꝛe that he had bē. xxx. daies i pꝛisō to thentēt that in the meane tyme he might be well aduysed to make answer. And to thentent ÿ ÿ iuge shuld de cause no mā to dye hastly & with out aduisemēt/ but ÿ he might haue tyme to cole his enchafted courage

And whā any of ÿ cominalty shuld de happē to do any cuyll by misfoꝛtune agaīst right & iustice/ the whi-

che

che hath alwayes before bē of good lyfe & name/ such a one maye a iuge helpe agaynst the lawes & procure his delyuerance without fine. For if it be so that ỹ lawe of Moses had so great discretion that therby they dyd nat put them to deth/ which vnwarely & bycause of mysaduenture had cōmytted murther agaīst their wyll. As it is written in Deuteronomi.iiii. So that Moses had assigned thre cyties/ vnto which they that had commytted homicyde by misfortune against their wyl might flye for their sauegarde. How moch more shulde we that are Christen/ that lyue after the gospell/ and loue our enemyes/ haue and kepe discretyon and regarde in this maner.

This I say/ to thentēt ỹ the iuges shall nat thike that they offende if they helpe such. For whā thei haue hope & lyklyhod that the euyll doer

shall

shall amende they must be alwayes mercyful/ As christ was vnto ỹ wo mã which was foũde in aduoutry. As. S. Io reherseth. Io. viii. The tempozall lawe must obeye & serue vnto the Gospell / it may in no wyse be contrary thervnto / wherfoze if any thyng therin be agaynste the Gospell / than the tẽpozal law must gyue place & perysshe in that point Foz we must alwayes obaye moze vnto god than vnto mẽ. As techeth vs saint Peter. Actuũ. v. Them that we may amende by warnynge we shal nat cozrect them by iustice. All that a iuge may do without synne in the cause of another/ he maye nat do it in his owne. Foz non may auenge his owne iniurye / noz bere his christen brother foz his owne pzofyt. As it is befoze said / that the true christẽ neuer plaineth vnto the iuge of the intury that men do vnto

to hi/ but suffereth all paciētly. As sayth. S. Paul. i. Corin. vi. Now is synne yet alwayes in you/ bycause ẏ ye haue stryfe togyther among you. Why do ye natte rather suffre wronge? why do ye nat rather receyue hurt? It behoueth the iuges to loke deligētly ẏ the one do nat wrōge the other/ without lokyng that euery mā shulde cōplayne vnto him/ & all by charitie/ sechynge nothynge but the rest and quyetnesse of their christen brother whom the euyl people do oppresse. The prophet Esay reproueth the prynces and iudges that in their iugementes & sentences take regarde vnto rychesse/ sechynge theire owne profyte/ or beryngе fauoure vnto their frendes/ sayenge on this wyse.

They all loueth bribes/ they folowe rewardes/ they iudge nat vnto the Orphantes/ and the cause

of the wydowe entreth nat vnto the They ought to determyne the cause with good auysement & as shortly as were possyble / and to exhorte the partyes to make brotherly appoyntement the one with the other shewynge them by the gospell that the Christen ought nat to haue sute and proces amonge theym. They oughte to be very sory of the dissentyon of their Christen brethern/and of the euyll gouernaunce of euyll doers. It behoueth also that the lordes enforce theym selues to put awaye all euyll customes / and that they forbyd streytly that no ponge stronge persones go on beggynge. For therof cometh great euyll/ but shal constreyn them to lerne a craft. There to a place in the Cyuyll law that forbyddeth ỹ no stroge ysones beynge in helthe shall begge their breed. And therfore I merueyle greatly that the tempozall lordes be

pe nat this lawe / seynge that it is good and nat contrary / but agreable vnto the gospel / which cōmaundeth that he that laboureth nat shulde nat eate.

The lordes shulde procure and counseyle the ryche folke that they shulde do theire dilygence to cause the poore younge folke to learne a crafte / to thentent that they shulde nat go a begging / and that they haue none occasion to take them to the walet. The rulers shulde also ordeyne some honest prouysyon / that the poore impotent / yonge children and olde people that can nat gette breed / and haue nat wherof to lyue shuld nat be constreyned to go frō doore to doore: but it were rather better that they shulde ordeyne thre or foure honest persones in euery parysshe whiche of a comen treasure / as of the treasure of the poore / might prouyde euery weke as moche as

shulde be nede to euery house of the
poore. And that by portion / after
the nombre of the poore. And that
they shulde exhorte the ryche to gy-
ue their almes to that comen trea-
sure / and to bequeth that that they
wolde bequeth by their testamen-
tes other wayes to that comen tres
sure. For we can fynde the meane
to buylde great abbayes for to nou
rysshe in delycate lyuynge stronge
people that maye labour / and som-
tyme hores and bawdes also. And
why can we nat as well fynde the
meane to do oure charytable wor-
kes accordynge to the gospell to the
poore impotente / sycke / and feble:
We shulde also bye howses for the
poore to dwell in / as are the hospi-
talles situate in a fayre plesaũt &
large out of the towne. And lyke
wyse shuld we prouyde vnto thẽ an
honest man that mighte euery day
make vnto them a sermõ shewyng

vnto thē the worde of god for to cō-
fort thē i their pouertye & lāguores
which shuld be a seruice honest hol
som & very acceptable vnto god.

The office of all estates.

i. Timo. iii.

A Bysshop must be fautelesse/
the husbande of one wyfe/
sobre/ discrete/honestly appareled/
herberouse/ apte to teche/ nat dron-
ken/no fyghter/nat gyuen to fylthy
lucre: but gentle/ abhorrynge figh
tynge/abhorrynge couetousnesse/
and one that ruleth his owne house
honestly/ hauynge chyldren vnder
obedyence with all honestye.

¶ Rulers. Sapi.i.i.

Ye that are rulers of the erth/ se
that you loue ryghtuousnesse/ and
that you cōmyt none vnrightuous-
nesse in iugement. Leui. ix.
Thou shalte nat fauoure the poore
nor honoure the mighty: but shalte

iudge thy neyghbour rightuously.

¶ The comens. Leui.xix.

Ye shall nat disceyue youre brethern/neither with weight nor measure: but shall haue trew balances and trewe weyghtes / for I am the lorde youre God.

¶ Husbandes. Ephesi.v.

Husbandes/ loue youre wyues/ euen as Christ loued the congregatyon/ & gaue himselfe for it to sãctifye it / & clensed it in the fountayne of water thorowe the worde/to make it vnto hĩ selfe a gloriouse cõgregatyon withoute spotte or wrincle or any suche thynge.

So ought men to loue their wyues/ as their owne bodyes. He that loueth his wyfe / loueth him selfe. For no man euer yet hated his own flesshe but nourisshed it. &c.

¶ Wyues. Ephesi.v.

Wyues submytte your selues to your owne husbandes/ as vnto the

lorde. For the husbād is the wyues heed / euen as Christ is the heed of the congregatyon. Therfore as the congregatyon is in subiectyon to Christ: likewise let ỹ wiues be i subiecciō to their husbādz in al thiges.

¶ Faders & moders. Eph. vi

Ye fathers / moue nat your chyldren to wrath / but bringe thē vp w^t the nurter & information of ỹ lord.

¶ Chyldren. Ephe. vi.

Chyldren / obey youre fathers & mothers in ỹ lorde / for so it is right Honour thy father & mother (that is the fyrste commaundemente that hath any pmys) that thou mayst be in good estate & lyue lōge on therth

¶ Maisters. Collo. iii.

Ye maisters / do vnto your seruātes that which is iust & egalle / puttynge awaye all bytternesse & threatenynges / knowynge that euen ye haue also a maister in heuen.

¶ Seruaūtes. Collo. iii.

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Seruantes / be obedyente vnto your bodily masters in all thynges nat with eye seruice as men plesers but in synglenes of hert feryng god And what soeuer ye do / do it hertely as though ye dyd it vnto the lorde / and nat vnto men / for as moche as ye knowe that of the lorde ye shall receyue the rewarde of inheritance for ye serue the lorde Christ.

¶ Wydowes. i. Timo. v.

She that is a very wydow and frendlesse / putteth her trust in god and contynueth in supplycatyon & prayer nyght and daye.

¶ The some of all.

Loue thy neybour as thy selfe / & what so euer ye wolde that other shulde do to you / do you euen the same to them: and what ye wolde nat that other men shulde do to you se that ye do it nat to them. Finis.

¶ Imprinted at London by Tho. Godfray.
Cum priuilegio regali.